

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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Sermon,

DELIVERED BEFORE THE STONINGTON UNION ASSOCIATION, BY THE REV. ALBERT G. PALMER, AND PUBLISHED BY REQUEST OF THE ASSOCIATION.

I COR. IV. 1.

"Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God."

The reproof and caution implied in this passage, has reference to a disposition, which the human heart has ever been prone to indulge;—namely: to glory in men. This disposition has been the fruitful source of evil, both in the world and the church. Whether regarded as an object of ambitious pursuit, or lavished by the thoughtless multitude upon the victim of their admiration, it is generally fraught with consequences equally prejudicial to the piety and true interests of both parties. Glorifying in men is wrong; sinful; a violation of the great law of SUPREME REVERENCE for God. It is the occasion of divisions, contentions, strifes, seditions, heresies. Indeed, almost all the evil, with which the church has been afflicted, may be traced directly to this source. It was working the most ruinous effects in the Corinthian church. One gloried in being the disciple of Paul; another in being the disciple of Cephas; another in being the disciple of Apollos. Doubtless these men had their individual traits of Christian and ministerial excellence, commending them to the various tastes and prejudices of those to whom they ministered; and all this might have been innocent, harmless, and useful, had it been confined within its own bounds, of simple preference. But like everything human, when unrestrained by grace, it passed the limits of its utility; rushed to a most wild and reckless extreme, and became the nucleus of a most alarming ecclesiastical schism and anarchy. The church, once united in faith, and labor, and love to Christ, is now seen marshalling itself under a variety of leaders, while Christ has but a few, a fraction left, who disclaim all allegiance to men, claim to be exclusively of him. O, what would have become of the church at Corinth, if, had the objects of this sinful favoritism been as depraved and ambitious, as the Corinthians were unwise and imprudent. But the apostles met this difficulty in the spirit of Christianity. They had no selfish ends to secure; no party purposes to advance; no glory which they sought to appropriate to themselves. However the church might be divided, the ministry then was one; one in faith, and so far at least as this question was concerned, one in decision, purpose, and action. They were jealous, not each for himself, but unitedly jealous, the glory of their common Lord and Redeemer. Hence, the apostle indignantly asks, "who then is Paul, and who is Apollos, but ministers of Christ by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that GIVETH THE INCREASE." He is all in all. "Now he that planteth, and he that watereth are one." "For we are all laborers together, with God." Ye are God's husbandry; ye are God's building, not ours. "According to the grace of God which is given me, as a wise master-builder, I have laid the foundation and another buildeth thereon." "Let no man glory in us, but so account of us as of the ministers of Christ, and stewards of the mysteries of God." This was the simple, yet truly dignified relation, in which they wished to be regarded. They were the servants of Christ, and could not therefore, surrender themselves as the leaders of a faction; for One was their master, even Christ; and all they were brethren. They had entered Christ's service, enlisted under Christ's banner, and could hence yield to the claims of no other interests than his. This is still true of the true ministry. It is Christ's. Wherever found, it is composed of men who are the servants of Christ, and stewards of the mysteries of God. Let me then invite your attention, on this occasion, to the relations and responsibilities of the Christian ministry.

1. THE MINISTRY IS CHRIST'S.

This thought I design to amplify and place before you in its several distinct features.

1. The ministry is Christ's by redemption, by regeneration, by sanctification. We group these together, because together they constitute the basis of the ministerial, as well as of the Christian character. Christ's ministry is a redeemed, regenerated, sanctified ministry. It is the fruit of his blood. It bears an immediate relation to his sufferings, not only as the subject of its ministrations, but as the exclusive cause of its existence. As the ministry of reconciliation, it could have no existence, but for its redemption in Christ Jesus. Its life, its efficiency, its vital energy, all flow from Him. It has no inherent sacredness; no claims to superior moral excellence by nature. Sinners saved by grace, is the only elevation of which it can speak; and can speak of this only in fellowship with other Christians who have shared equally with it, in the blessings of "the common salvation." "This is a faithful saying, and

worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Paul the chief of sinners! The apostle to the gentiles! The devoted, laborious missionary of the cross! The favored subject of so many special revelations! But it is his own testimony. "Sinners of whom I AM CHIEF." "I am not meet to be called an apostle, because I persecuted the church of God." "Where is boasting then? It is excluded. By what law? By the law of works? Nay, but by the law of faith. But by the grace of God, I am what I am, and his grace which was bestowed upon me was not in vain; but I have labored more abundantly than they all: yet not I, but the grace of God which was with me." Paul never lost sight of his character as a sinner. He refers to it repeatedly, as illustrating the richness of divine mercy and grace. His deep humility, his glowing zeal, his untiring labors in the cause of Christ, found adequate excitement in a remembrance of what he had been as a sinner, and a consciousness of what he was by grace, as a Christian and a minister.

O, it is this deep and unfeigned humility, this spirit of unostentatious devotion to the service of Christ, that above everything else invests the ministry with power, with efficiency, and with glory! Let a minister in his closet, daily commune with himself as a sinner, and with Christ as a Saviour; let him remember that he has been bought with a price, even with the precious blood of Christ; let him mingle tears of penitence and gratitude, while gazing upon the cross and his suffering Lord, and he will not, cannot fail to feel all that deep inspiration which he needs as a servant of Christ, for the work of the ministry.

2. The ministry is Christ's, by designation. "I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain." A man is not at liberty to choose this calling, as he would select one for himself from the various secular callings and pursuits of life. He is not at liberty to say, "I will devote myself to the work of the ministry, because in my own judgment and in the judgment of my friends, I think I can accomplish more good in this department of Christian labor, than in any other."

With a disposition to do good, even to the extent of his ability, and with natural endowments which would seem to warrant him success, he is nevertheless, not at liberty to conclude, from such data alone, that the ministry is his appropriate work. Designation to this responsible office appeals to other authority, than that, which, at best, is but adventitious and circumstantial. "No man taketh this office upon himself, but he that is called of God, as was Aaron." IT MAY NOT BE ASSUMED. It is a work into which no man may thrust himself, however good his heart, however great his natural or acquired abilities.

Nor does the power of designation lie in the church. The commission of the ministry proceeds not from councils, synods, synods, Bishops, or Popes; nor yet from the church, but immediately from Christ himself, the Great Head of the Church. The power of recognition and acknowledgment, may be, and doubtless is vested in the church. But the primary power of designation, Christ reserves in his own hands. By his Spirit he still walks amidst the golden candlesticks, and says to one here and to another there, "go work in my vineyard." IT IS THE PROVINCE OF THE LORD OF THE HARVEST ALONE, TO SEND FORTH LABORERS INTO THE HARVEST. The importance of maintaining this old sentiment, cannot be too deeply felt. It lies at the basis of a spiritual Christianity. The denial of it, has been, and is still to a lamentable extent, the great practical heresy of the church. It is one of the deep-laid devices of Satan, to monopolize the ministerial office; to have men there of his own selection; and to a great extent he has succeeded. Christ's ministry is every where, not only hostile to him, but effective in his hostility. It not only resists him, but carries its conquests into the very heart of his empire, and leads multitudes of his subjects captive to the obedience of Christ. It is mighty through God, to the pulling down of the strong holds of Satan. The church has made the experiment of designating a ministry for herself; and a most fatal experiment has been. Its ruinous consequences may be read in the dark lines of apostasy, which are but too visible, in almost every part of her history. Look at the establishments of Europe. With a ministry of their own appointment, adequate in point of numbers, speedily to evangelize the world; what spiritual desolation, what religious desolation every where prevails. Look at the ministry of Connecticut, one hundred years ago. O, it was anything but the ministry of Christ, either in sentiment or practice. Its theology was loose, dark, and false; and its spirit intolerant, proscriptive, and anti-Christian. The only safeguard to evangelical truth, to evangelical piety, to an evangelical church, is a ministry, called not of man, nor of the will of man, but of God. Such a ministry God has always had in the field, and will have. He had it one hundred years ago in Connecticut, in the ministry of the proscribed and persecuted Baptists. He has a ministry at the present time, under almost the same circumstances, in Germany and Denmark, of a strikingly similar character. From the days of the apostles until the present time, this truly precious line of apostolic succession has never been broken. God has never, and will never leave himself without witnesses. The church in her apostasy, may refuse to recognize them. She may proscribe, imprison, and burn them; but God will help, own, approve, bless and enlarge them.

3. The ministry is Christ's by endowment. When Christ ascended up on high he gave gifts unto men; that is, he endowed them with special influences, for the work which he called them to perform. He gave some Apostles, some Prophets, some Evangelists, some Pastors, some Teachers. These gifts, though not miraculous, are yet supernatural and essential to the work of the ministry. Whatever natural or acquired capabilities a man may possess, still he cannot be a minister of Christ,

without divine endowment. Paul could not, until he could say, "unto me is this grace given, to make known among the gentiles, the unsearchable riches of Christ." These several gifts have reference to one work,—the work of the ministry, and are granted for one purpose,—the edifying of the body of Christ. The possession of some one of them therefore, can alone qualify a man for this work. He must be an evangelist, pastor, or teacher; or he cannot be a minister. He may be a pious lawyer, physician, professor, or President of a College, and may as such be eminently useful; but cannot be a minister without some one of the special gifts. No advantages of a literary character can supply their place. The experiment has often been made, and as often failed. A ministry unendowed of heaven, though combining literary attainments with many moral excellencies, is nevertheless necessarily, to say the least, but the ministry of the Church, and not the ministry of Christ. However religious in many respects it may seem to be, it will always be found destitute of that peculiar unction, which has ever distinguished an evangelical ministry, a ministry called and anointed to its work by the Holy Ghost. Literary acquisitions, for the sake of a rigid mental discipline, are doubtless valuable, and should always in some way be sought and secured to an extent which providential circumstances must dictate; but should never be regarded as the radical, vital essentials of the gospel ministry, much less as the basis and main spring of its efficiency. Far distant be the day, when the Baptist church shall regard the literature of the schools in any other light than that of an auxiliary to the work of the ministry, and equally far distant be the day when it shall not thus regard it.

4. The ministry is Christ's by employment. They are engaged in his service. They are laborers in his vineyard. They are not at liberty to do their own work in distinction from the work of Christ, or to make the ministry in any way subservient to their own selfish purposes. They are not to anticipate, much less to seek, honor, ease, reputation, wealth, flattery, or applause. Nor are they in ordinary circumstances, at liberty to turn aside, to any of the lucrative avocations of life, however innocent in themselves, or however flattering in prospect of accumulation. They are not to be farmers, mechanics, merchants, physicians, teachers, professors; but ministers of Christ. This is to be their calling, their great work; and every other work is to be regarded as incidental and subordinate to this.

Nor is the ministry employed to do the work of the church. The Church with its deacons, has its own work to do; a work with which the ministry should never be burdened. The work of the ministry is peculiar to itself, and should never be encumbered with responsibilities which Christ has not imposed upon it. That work is, to feed the flock of Christ, and to take the oversight thereof. The ministry is doubtless subject to the discipline of the Church; but its official relation to it, is that of teaching; not of being taught. It is important to guard well this distinction, that the ministry may be clothed with its legitimate authority, and command its appropriate respect. Its work is emphatically Christ's. We are workers together with Christ. Ye are God's husbandry. The ministry plants, waters and cultivates; not, however, their own vineyards, but Christ's. They are pastors—but are pastors of his sheep; teachers—but of his school; evangelists—but for the evangelizing of the world to Christ, and not to the Church. O, this idolizing the Church as an organization, distinct from its union with its Head, has been the fruitful source of multiplied and aggravated evils. It is the basis of all sectarianism, and the spirit of Anti-Christ. And yet, the ministry is often viewed and often seems to regard itself as a mere creature of a religious organization, set apart, not to do the work of Christ, but the drudgery of a party. Paul had other views of his calling and office than this. We are ambassadors for Christ. This was the dignified relation which he claimed; this, the important and weighty charge entrusted to him. It is still the great, the solemn work of the ministry. Its commission defines it as such. Go ye into all the world and PREACH THE GOSPEL. And the man who gives his heart to the full execution of this commission, will find little time and as little sympathy, for any inferior, menial service. We have thus viewed the ministry in its relations. Let us

II. Contemplate it in its responsibilities. Its responsibility pertains to the great trust committed to it. We have this treasure in earthen vessels. Let a man so account of us as of stewards of the mysteries of God. By the mysteries of God, is meant the gospel. It was a mystery then, and is no less so now. Its glory to an unbelieving world, has ever been veiled in obscurity. The high and holy sublimity of its character; the divine purity and excellence of its doctrines, can only be known as they are revealed to men by the Spirit of God. But this grand system, with all its mysteries of grace, and mercy, and truth, is given in special trust to the ministry, for wise and gracious purposes. A dispensation of the gospel is committed unto them. They are the divinely appointed mediums of its communication; the responsible agents for the disbursement of this rich and gracious treasure. Stewards of the mysteries of God. Oh! what a responsibility! Who, who is sufficient for these things!

"'Tis not a work of small import,
The pastor's care demands;
But what might fill an angel's heart,
And fill a Saviour's hands."

1. The ministry are responsible for what they preach. God has committed to them the gospel, and they must preach that, and that exclusively. They are not to teach a vain and deceitful philosophy, after the traditions of men, after the rudiments of the world; they are not to spend their energies in rehearsing the discoveries of modern science and astronomy; they are not to lose themselves and those who hear them in the clouds and fogs of metaphysical, speculative theology; but

they are to preach the gospel—the simple, undiluted, unadorned, naked gospel.

"Christ and his cross must be their theme,
The wonders that they speak;
Though mystery in the Jew's esteem,
And folly to the Greek."

Whatever may serve to illustrate the gospel, may doubtless be innocently employed, but the gospel is still to be the basis, the soul, the centre, the all in all of our ministrations. As ministers of Christ, all our powers of thought and reflection are to be spent here. Everything physical, mental, social, and spiritual, must be laid under contribution to this work. Whether we read, pray, sing, journey, or labor with our hands, it must all be for the gospel's sake. Our business is not to become fine scholars; not to acquire extensive knowledge; not to excel in what is called eloquence and oratory; save as all may aid us in unfolding the mysteries of the cross. The gospel is to be our sun, the light and inspiration of all our ministrations. We must know nothing but Christ and him crucified, and our preaching must be not with enticing words of man's wisdom, but in demonstration of the spirit and of power.

2. The ministry are responsible for the entire-ness with which they preach the gospel. A man is not at liberty to choose certain features of the gospel, upon which he will continually dwell, without reference to its corresponding parts. He is bound to bring out the entire system of truth, and proclaim it to the world as fully as God has revealed it in his word. A distinguishing feature in the preaching of Christ and his apostles, was this: they preached the KINGDOM OF GOD. Christ preached it as at hand; the apostles, as already come. It is still the business of the ministry to proclaim the reign of Christ, and by his authority to bring the world into obedience to the laws and institutions of his kingdom. They are not to preach doctrine exclusively; nor practice exclusively; nor experience exclusively; but all entirely. The great heresy of the ministry of the present day, even of that portion of it which claims to be evangelical, consists not in a denial of the more important doctrines of the gospel, but in casting them into the shade; in satisfying the conscience by an acknowledgment of them in a creed, without confessing them with the lips. It will not do, it is claimed, to give them a prominent place in our ministrations, lest they should contravene our success in the conversion of souls. But the apostolic charge to the ministry is, "reprove, reprove, exhort, with all long suffering and doctrine, warn every man, and teaching every man, in all wisdom." The ministry must preach the whole truth.

3. The responsibility of the ministry embraces the mysteries of the gospel. The gospel is a mystery, and we are so to preach it. Paul so regarded it, when trembling and sinking under a vivid apprehension of its glory, he exclaimed, "Great is the mystery of godliness, GOD MANIFEST IN THE FLESH." And yet we have a ministry to which the gospel presents no mystery. They see nothing in it which constrains them to exclaim, "O, the depth and the riches both of the wisdom and the knowledge of God. How unsearchable are his judgments, and his ways are past finding out." They can penetrate its sublimest truths, unfold its deepest mysteries, and rising above the throne of God itself, can comprehend and explain all the ways of Jehovah! O, it were infinitely better that the simple word of God should be read without note or comment, from the preacher's lips, than that the gospel should be thus stripped of its glory, by the "enticing words of man's wisdom."

My brethren,—we must not amuse our hearers with idle fancies, and critical disquisitions. Our business is not to criticise the truths of the Bible, but to PROCLAIM THEM, TO PREACH THEM. We speak the wisdom of God in a mystery, that your faith should not stand in the wisdom of men, but in the power of God.

4. The ministry are responsible for the fidelity with which they preach the gospel. There must be no concealment—no compromise with sin, no letting down the claims of God, to meet the paralyzing abilities of the depraved heart. They must hold up the blazing torch of truth to the conscience; let Sinai roll its thunders; and the law repeat its fearful curse, till sin is seen, and felt, and renounced. The gospel when preached in its simple truthfulness, will commend itself to the consciences of men. It may not commend itself to their prejudices, their pride, their passions, but must commend itself to their consciences. Here it rises, superior to their control, and from the tribunal of their own hearts, calls forth a verdict, responsive to its own condemnation of sin. O, it is no wonder that the preaching of Edwards was sometimes arrested by the sobs, and groans, and prayers of the awakened. Let the sovereignty of God, the depravity of the heart, the ill-desert of sin, and the lost condition of the sinner, be preached now, as he preached them, and we have reason to believe that similar effects would follow. The Holy Spirit is the Spirit of truth. "We believe, and therefore speak;" and when these truths are believed by the ministry; wrought into their own experience by the revelation of the Spirit of God, they will be wrought into their sermons; and then, and not till then, will the ministry so speak that a great multitude will believe.

Let us learn from this subject, the great importance and value of an evangelical, spiritual ministry. Aside from the immediate ministrations of the word and Spirit, it is the richest blessing which the church can enjoy on earth. A corrupt ministry is a blighting scourge; but a pure, holy, and Christian ministry is among heaven's best gifts. Such a ministry the churches of this Association, in their rise and earlier history, enjoyed in our venerated fathers. They were men of God; men of prayer; ministers of Christ; and stewards of the mysteries of God. They loved the gospel. They preached the gospel. And with humility we declare that we have no higher joy, than to follow where they followed Christ. Let the churches learn to appreciate such a ministry, and to esteem

them very highly for their work's sake, for such an one we humbly hope that most of you—that all of you enjoy. Be not insensible to its worth. Forget not your own responsibilities and duties to it. O, if God should deprive you of this blessing, and send you a ministry false to truth, worldly in its aims, and careless of your spiritual interests, how would you sigh for these golden privileges, which it may be, you now esteem too lightly, and improve but too partially. Encourage, then, I speak you, the hearts of your pastors, by sustaining and aiding them in their arduous work. We ask not for flattery, applause, distinctions, or titles. These we lay aside to find our higher dignity as ministers of Christ. But we do ask for prayer, and for your obedience to the truth which we proclaim, since ye are manifestly our epistles, known and read of all men. Let us share in your pious sympathies, and through you, and with you, in the bounties of a bountiful providence, and we will therewith be content. We have no ambition, but to be regarded as the ministers of Christ, and stewards of the mysteries of God.

I cannot close without reminding the impenitent of their obligations to God, for the ministry of reconciliation. It comes to you with messages of love, with proposals of peace, with offers of pardon. It weeps, prays, preaches, labors, suffers for you. O will you not, while in Christ's stead it beseeches you, be reconciled to God. Behold, now is the accepted time! Behold, now is the day of salvation!

The Way to aid Home Missions.

From Mr. Alfred Brush, Pine Plains, N. Y.

DEAR BROTHER HILL:

Enclosed, I send you thirty-nine dollars from the Baptist Church at Pine Plains. We wish you to make our pastor, Rev. Joseph B. Breed, a life member of the American Baptist Home Mission Society, and forward him a certificate at the earliest opportunity. On the last Sabbath in May, our pastor preached a sermon, in which he presented the claims of your society. There was a collection taken up, amounting to \$24 75, when our respected brother Booth arose, and proposed to make the amount equal to one dollar to each member, by paying one half the balance due, if the church would make up the other. It was immediately responded to. Our number then was fifty-four. Fifteen dollars we have remitted to our missionary within the bounds of the Association, and the balance we now send to you for the benefit of the Parent Society. As a church, we endeavor to give every year to the benevolent objects of the day. Although death has removed some of our members who gave liberally to the cause of Christ, and the support of gospel makes large drafts upon our little band, yet we feel that our sphere of labor is not to be confined to our own village and neighborhood, but we pray that the destitute places of this and other lands may speedily be blessed with the gospel of Jesus Christ and while we pray, we send our mite to aid our prayers. We have hastened this money to respond to your recent appeal, and we hope it may stimulate our sister churches of the Dutchess Association to do as much or more, by the time of our annual session in October.

If all the churches of our denomination in the Atlantic States would adopt such a plan as the above and be equally liberal, we could soon supply every feeble church and rising village in the Valley of the Mississippi, applying for or needing our aid, with ministers. We should have no need of collecting agents—no salaries to pay them. We should hear more of the advance of the cause, the building up of churches, the conversion of souls, and less of backsliding Christians, religious delusions, fanaticism and errors, of abundant iniquity, and danger from Popery.

What a glorious change from present circumstances! What a blessed work for the churches to perform! How easily it could be done!—Brethren, will not all try to do it?

BENJ. M. HILL, Cor. Sec.

A Hole in the Heart.

When Whitefield was preaching in Boston, a certain minister went to hear him, merely as he said, "to pick a hole in his coat," (to find fault.) But contrary to his own expectation he was greatly impressed, and remarked afterwards, "God picked a hole in my heart, and healed it by the blood of sprinkling." Ministers often preach in discouragement, but it is only when they preach in unbelief. They see before them the sleepy and careless, scoffers, Gospel hardened sinners, and think they might as well preach to the dead. They forget that by the very truth which they utter in conscious feelingness, God may be intending to pick a hole in some sinner's heart, perhaps the heart of that sceptic or caviller, who came to pick a hole in the preacher's coat. Whitefield found this true more than once, for when he preached in Exeter, (England) on one occasion, a man came prepped to knock him on the head with a stone. He stood with the stone in his hand, but the sermon soon interested him so that he dropped the stone; then his heart melted. After the service he went to Whitefield and said with tears, "Sir, I came to break your head, but God has given me a broken heart." Divine truth is more than a match for the stoutest hearts. But then ministers should remember that it is God's instrument not theirs. They should remember too that God will work by this very instrument, and not by something which they may manufacture out of base materials. Thus honoring God and his truth, they may preach with the utmost boldness and courage, though half the congregation should come with hearts of flint and stones in their hands. The Holy Spirit can strike an arrow into these flinty hearts, and unclench those hard fists, and make them drop their weapons of rebellion. What greater joy than for a minister to hear such sinners testifying with tears, "I came for the worst of purposes, but God has picked a hole in my heart, or broken it with the hammer of his word, and healed it with the blood of sprinkling!"—Boston Recorder.

them in the entry, and come in. Have said he, timidly, "nor I didn't have yet. Mother is sick, I have now no chips to make her some soup." Then you are a cook too, eh?" "I got some cold meat last night, and she a good soup." "Any boy, sit down first, and eat a good soup—us—you will feel better." "I laid his slouched hat in the corner, and coaxed, seated himself and ate hastily. A little and rose to go. "Thankful, sir," said he, and a tear little fellow's eye—"I wish I could be stammered, but I am very poor got anything." "The drop from his cheek, and turned his hat; but a smile played on his lips, at the chips, and he added: "I forgot—I have got two baskets of good here, and if you will have one of be very glad; I can easily get another, will be very handy, ma'am," said he, the lady, "for you to kindle fire with, eh?"

good boy, keep them, and take this gentleman, as he handed him some When you are in need come to me

little boy seemed alarmed almost at with many thanks he departed for his mother.

death that ragged coat, he throws a faithful heart."

AMINATION.—He that never examines is like a captain of a vessel who does his ship to see if there is a leak; reformation, all such will finally air souls, and all will be lost. Alas! tudes, who once shone as burning perished for lack of self-examination. thou secure?

New Books

By Robins & Smith. The Literary Remains of Nathan Macey, D. D. second President of the University of the South, late President of Union College, the South Carolina College, S. C. containing Addresses and Orations—with a memoir of biographical notices of Hon. Saml Eddy, L. President Manning and Messrs. By Rev. D. D. late Professor of Languages in Brown I. This is a work of rare interest and ex-

ar, or Roger Williams in Banishment, a Durfee, Esq., with a recommendation by Rev. John Eustace Giles, Leeds, Eng. Annual supply of new and old works on the the terms.

18

For Sale.

criber wishing to change his situation from the country, offers to sell his place in Hudson county of a dwelling house 25 feet by 32, two with ten rooms, well calculated for one, two, and a barn 20 feet by 20, a good well of water, with a lot 60 feet front and 170 feet property is situated in the most flourishing part here rents are in great demand. It is a good house or mechanic. A part of the purchase money on mortgage if desired, or may be paid for a few acres of good land in the vicinity, with or without buildings, say worth six dollars, and the remainder may lie on mortgage. For further particulars enquire of the the premises.

property is not sold by the 1st of September sold at auction.

CHARLES B. DEMING, d18

FORD FIRE INSURANCE CO.

orthside State House Square.—This building of the kind in the State, having been over thirty years. It is incorporated with one Hundred and Fifty thousand Dollars, and in the best possible manner. It insures Churches, Dwellings, Stores, Merchants, and personal property generally, from loss by Fire, on the most favorable and satisfactory

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comptitude, and thus endeavor to retain the patronage of the public.

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gentlemen are Directors of the Company:

at Terry, Charles Bevel, Henry Keeney, Junius Morgan.

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Christian Secretary.

HARTFORD, AUGUST 16, 1844.

Connecticut Literary Institution.

The Anniversary Exercises of this flourishing school "came off" on Tuesday and Wednesday of last week. We were among the gratified witnesses of the happy condition of the Institution, under the admirable management of Messrs. Barnett and Gallup, and can truly aver that the pleasure was worth considerably more than the trouble of a journey to Suffield.

We cannot withhold the expression of our approbation, with reference to some things which we saw at this academy, in a degree in which we have never before found among young students of the same class. We mean, first, their uniform, manly, and serious bearing, on all occasions and under all circumstances. And then, the neatness and good taste manifested by them in fitting up of the premises and adornment of the grounds. The sight of that beautiful flower-garden in front of the building was truly refreshing to the spirit of one, whose only reminiscences of his school prison-house present a dingy building, plentifully beset with the immoral initials of every student owner of a jack-knife, and barren grounds, highly ornamented with old boots, earthenware and broken inkstands. A sagacious man, looking up a place for his son, would need but a single glance at the condition of that beautiful pattern in front of the Suffield Institution, to assure him of the perfect order and discipline of the school.

The literary exercises, before the Callopan Society, were of a quality rarely surpassed. The Oration, by Rev. Charles Boynton, on the *Influence of Faith upon the Intellectual Character*, was of the highest order of literary addresses. The Poem, entitled *The Golden Age*, was a very respectable production, as a whole; but containing many passages far beyond this,—passages of surpassing sweetness and beauty. The Gahoville band did as well as any band can do, in a meeting house; but without disparagement, we venture to advise our young friends at Suffield to stick to the vocal. It is far more intellectual, and, of course, more appropriate to such an occasion.

Of the Commencement itself—the good order that reigned throughout, and the creditable appearance of the young gentlemen, we have much to say in praise. Without individual distinction, we will venture to express special gratification at the performance of the younger boys, and at the talent evinced in the poem on the "Death of King Philip." If the Principal had pruned it considerably, and cut it down full half, it would have appeared still more creditable to the young author. The Latin Salutatory, also, if written by the lad who delivered it, is worthy of distinguished commendation. There were other things equally deserving of remark, but the peculiarity of these permit it, with less of invidiousness, than a comparison between the English orations would seem to imply.

Having said thus much in praise, perhaps our young friends will permit a word of kindly criticism. There are spots on the sun. And first, they should aim at a more natural style of elocution. The monotonous inflections of the holders forth at College Commencements were well imitated by the gentlemen at Suffield; but the trouble is, that such models are not worth imitating. Don't try so hard to speak; just talk a little, and see how it will sound. Secondly, the practice of *walking the stage*, in which the speakers were so ludicrously unoriginal, is vicious. A step at a time, diagonally to the right or left—or directly forward or backward—is allowable, but no more. And no change of position should be made, without an ostensible object. Thirdly, no student should be permitted, at such a time, openly to advocate the claims of a political party. This is the fault of the teacher. And lastly,—but do not our friends begin yet that their "Colloquy" (as by the most unaccountable stretch of courtesy they termed it) was the worst kind of a failure, or not? If not, let us assure them, in the name of at least nine-tenths of the audience, that the whole thing was a blot on their otherwise beautiful exhibition. With the other tenth, it owed its charms entirely to its principal components—old clothes and swearing. Without being entirely destitute of merit, it was tedious, vulgar and profane. This may seem severe, but it is just; our object in speaking thus plainly is not to wound the feelings of any, but to prevent the recurrence of so glaring a fault. We would not be strenuous against the cultivation of Colloquies. They serve a very good purpose, sometimes, to relieve the sameness of the graver exercises. But if any is used, it should be brief, chaste, full of point, and require but two or three characters, and no dress, nor mounsebankery, for its representation. Such are usually beyond the powers of the ordinary academical production; but they can often be obtained from our colleges, after having been used at their commencements.

We hear that preparations are making to add another handsome building to those already belonging to the Institution, for the purpose of providing accommodations for a large number of female pupils, the family of the principal, society rooms, library, &c. This movement evinces the healthful condition of the school, and multiplies its attractions to the parents of Connecticut. We are proud of our Institution and rejoice in its prosperity.

The Provisional Committee.

It will be recollected by most of our readers that a Provisional Committee was appointed two or three years since, by the Baptist Anti-Slavery Convention, for the purpose of keeping their donations for missionary purposes entirely disconnected with slavery. This committee has forwarded funds to a small amount to some of our missionaries in the East. It was hoped, however, by the members of the Baptist Anti-Slavery Society, that measures would be adopted by the Triennial Convention in Philadelphia to supersede the necessity of continuing their Committee longer than to the time of their next annual meeting. This meeting was deferred from May, the usual time for holding it, to September, in order to give time for a fair and full consideration among its members, of the doings at Philadelphia. Mr. Wade, who had stated in a letter to the Committee, nearly a year since, his convictions that missions ought not in any way to be involved with the system of slavery, and declared his preference to be sustained by friends in the free states, has written another letter to this Committee, dated at Matah, Kangle Jangle, Jan. 29, 1844. This letter has just been received by the Committee in Boston, and is published in the *Reflector* of week before last. Its length obliges us to omit its insertion in our columns. It is sufficient to say that he fully places himself in the hands of the Provisional Committee, and looks to them for a support hereafter. A large share of this letter is occupied with a statement of the expenses of a missionary and his family, and the necessary articles wanted by them. Sixty-two Karens, he says, have been baptized at Tavoy, within the past year.

This letter was written by Mr. Wade prior to the meeting of the late Triennial Convention, and while he supposed affairs remained pretty much in the same position in which the Baltimore Convention left them. Of course he

taken a very different view of things, from what they really are at the present time. When he comes to learn the proceedings of the Triennial Meeting at Philadelphia, we do not see how he can help changing his mind on this subject. But as the affair now stands, some action will be necessary on the part of the B. A. S. Convention. The Provisional Committee, in a note accompanying the letter of Mr. Wade, claim that their powers are only *provisional*—that the Committee itself had its origin in a supposed departure of the Triennial Convention and of the Board, from the ground of neutrality, and in favor of the slave-holders and slavery. "It was the desire of the Convention," the Committee continues, "that as soon as the cause of the separation was removed, union should be restored, and such is still the desire of the Committee. Now whether the doings at Philadelphia have removed the cause above referred to, is not for the Committee to judge. It will be matter for the Convention to determine when it meets.—The Committee will studiously avoid doing any thing which, in their judgment, will tend to prevent a re-union at that time."

The principal question of debate, then, which will come before the Baptist Anti-Slavery Convention at Albany, will be—Are the proceedings of the late Triennial Convention satisfactory to the Baptist Anti-Slavery Society? We know that many in this State, who formerly had conscientious scruples about the propriety of paying their money through the regular Board, have had those scruples entirely removed by the doings at Philadelphia; but the present position of one of our missionaries has brought up the question anew, and as it is one of importance, we propose to examine it at length in our next, and show why we believe one missionary organization is amply sufficient for all our foreign operations.

To the Baptist Churches in Connecticut.

Agreeably to a vote of the State Convention at its late session, instructing the Board to employ a missionary and agent for the feeble churches and destitute portions of this State, we take this method to give information that the Board have engaged the services of Rev. N. E. SHAILER, who is expected to travel and labor in this capacity during the present year. His object will be to collect funds for Domestic Mission purposes, and also to labor in destitute fields, under the Direction of the Board. It has long been felt that more efficient measures were needed for the interests of the cause within our own borders, and it is hoped that the churches will be ready cheerfully and liberally to unite with Br. Shailer and the Board in their efforts. We presume that Br. Shailer needs no special "letters of commendation," as he is well known to our brethren generally throughout the State; but in connection with the service in which he will now be employed, we would request for him the sympathies, the prayers, and hearty co-operation of all our churches. Upon this, under God, must very much depend the extent, success and efficiency of his labors. "We therefore ought to receive such, of his labors." We therefore ought to receive such, of his labors. We therefore ought to receive such, of his labors.

In behalf of the Board of the Convention.

E. CUSHMAN, Secretary.

Willington, August 13, 1844.

The American vs. The American and Foreign Bible Society.

A discussion is going forward in the columns of the N. Y. Evangelist, between the Rev. C. Brigham, Secretary of the American Bible Society, and the Rev. Dr. Babcock on the part of the American and Foreign Bible Society. The discussion originated in consequence of an article from the pen of the Rev. Mr. Brigham, which appeared in the Evangelist, wherein certain things relating to the Am. and For. Bible Society were stated, which called out a reply from the Rev. Dr. Babcock. Replies and rejoinders have followed, and the Rev. Mr. Cone has been brought into the controversy by a statement made by Mr. Brigham, that he, (Mr. Cone), "was the originator and perpetual head of the new Society." The discussion, from present appearances, promises to be a lengthy one; some three columns of the Evangelist being occupied with a single article from Dr. Babcock.

We have not the least objection to the continuation of this controversy (if controversy is unavoidable) so long as it is confined to Pedobaptist papers, for we are satisfied that all the advantages to be derived from it will accrue to the Baptists. We are glad to find the columns of the Evangelist opened to the examination of both sides of this question, a circumstance which we do not recollect to have occurred before; for it will be the means of placing the causes of the organization of the American and Foreign Bible Society before thousands who have never yet learned the true reason of that organization. The discussion is altogether too lengthy for our columns, and the question is already too well understood by the Baptists in this region to require its republication.

Cheap Mails.

Private mails have grown exceedingly fashionable of late, and the more so, we suppose, for the conclusive reason that they carry letters at less than half the price charged by the Government. Letters from New York or Boston are brought to this city for five cents, while the regular postage is twelve and a half. Decisions have been made in the states of New York and Massachusetts, establishing the legality of private mails, so the opposition lines may be expected to continue their business between the large cities until the Post Office rates are reduced, which we hope will be before the close of another session of Congress. If a uniform rate of postage were fixed on all letters, say of three cents under 300 miles; five cents under 500 miles; ten cents under 1000 miles, and fifteen for all distances over one thousand miles, the regular mails would receive the public patronage. These sums are as low, we should think, as letters can be transported for, and certainly low enough for any reasonable man.

The idea of getting along with private mails is an absurd one. Letters may be sent, it is true, from Maine to New Orleans by private express, whenever a chain of railroad shall extend that distance; but what is to become of the cross routes? How shall we send a letter from this city to Barkhamsted by private express? We all know it could not be done, for the very simple reason that the business on these small routes will not support a private express. We say then let the Government carry the mails as usual, and let a reasonable deduction be made in the rates of postage, and complaints against the monopoly of the U. S. Mail will cease.

We notice that suits continue to be commenced on the part of the Government against the private Postmasters, but they will not succeed in stopping them for any great length of time. Public opinion is in favor of a reduction in the rates of postage; decisions in different States have been made in favor of the private mails, and it is useless for Congress to insist on the old rates; a change in the post office system appears to be inevitable.

LONGEVITY IN SUFFIELD.—An aged friend informs us that in less than one year no less than sixteen persons have

died in Suffield, who were upwards of seventy years of age. The population of the place is about 2,700.

We give to our readers, this week, what the editor of the Memorial has to say for himself, in reply to our strictures a few weeks since, upon his attack on the Secretaries, may, upon the entire Acting Board, at Boston. He demands, in a private note, that his defence shall be published without any editorial comment, in the same paper; or, as he is courteously pleased to term it, "unmangled by his traducers." This is a privilege to which he has no sort of claim, and the nervous anxiety which the very request evinces, does not speak much for the justice of his cause, but we are willing to strain a point in this case, and give the "assailed" (to adopt the adjective which he facetiously appropriates) the largest liberty to defend himself. We give notice, however, that we shall subject this lame attempt at apology and recrimination, to a thorough dissection, in our next, and demonstrate that the world was not made for the editor of the Baptist Memorial, if it was for Cesar.

Meanwhile, the reader will perceive that much of this communication has reference to a private correspondence, the purport of which he must make out for himself, the best way he can.

PROVIDENCE, R. I. 8th Aug. 1844.

MESSRS. BURE & SMITH, OF THE CHRISTIAN SECRETARY:

Yours of the 5th inst. was received in N. Y. yesterday afternoon just before I was obliged to leave the city. I improve the earliest opportunity to reply, and humbly solicit for this communication an insertion as prominent as you gave to that which calls it forth. It seems you decline giving me the name of the writer of an article headed "AN UNJUSTIFIABLE ATTACK," in your paper of the 26th ult. but which, owing to my absence from home, I had but just seen. At the same time you give me, as an aggrieved and injured party in the transaction, the privilege of replying to it in your columns. For the latter, I would tender you my acknowledgments; while against the injustice of the first, I feel myself bound most solemnly to protest, as unfair, ungentlemanly, and eminently un-Christian. That piece was inserted in your columns as editorial, yet it cannot have been—as you tell me most of such articles are—"written by the hand of the senior partner;" since throughout it assumes to have been written by a member of the late Triennial Convention, which this senior partner was not. The only force or influence which its "severe strictures," as you call them, can possibly have, with any discerning mind, must depend on the veracity, the candor, the impartiality of the writer. He puts himself on the stand, as a rebutting witness, on purpose to contradict recorded testimony; and when it is asked "Who is he?" there is no reply. You have indeed said in this letter that "the writer never expected or desired exemption from responsibility, and indeed does not now suppose himself unrecognized in the production of his hand." Why then do you withhold from me, his assailed and injured respondent, the information I have asked? Why give him opportunity of stabbing in the dark, through your columns, one who has never injured him, and who in a public life of nearly a quarter of a century, has never willingly failed to correct a mistake into which he may have fallen, or to repair any injury he may have occasioned, when an opportunity offered.

Take another view of this matter. The Report of the religious anniversaries, in the pages of the Memorial, besides the responsibility of its three editors, who professedly, on its very face, a condemnation from the Reports of the Baptist Advocate, and the Christian Watchman; and so far as is now recollected, not a single paragraph was without the authority or corroboration of one or both of those most respectable papers. Each of their editors was personally present at the Convention, and each employed one or more reporters of acknowledged ability: so that the united testimony of different and independent witnesses on the one side, and the writer of "an unjustifiable attack" on the other, stand as *even*, or at least *near*, against one, while this one is strictly anonymous, and so far as I am concerned, perfectly unrecognized. He must have a somewhat concealed idea of the weight of his unauthenticated scribbles, to suppose that any respectable part of your readers will be influenced by them under such circumstances.

In this position, I might very reasonably decline any further notice of this "unjustifiable attack" on me, leaving it to recoil, as slander usually does in the end, upon the head of its author. And the correctness of this course is more obvious from the fact that our Report in the Memorial has been before the public for more than two months, and this anonymous assailant is the very first I have known to question its truth either in public or in private; while it must have passed under the eye of some hundreds, who as personal witnesses, of what it records, are very competent to testify whether it was correct or not. Two or three individuals, from strong sympathy for the Secretaries of the Board, have expressed their regret that it was published, while constrained to admit that it was true.

But waving all this, I am inclined as briefly as possible to examine this communication, and see how far, allowing it without a signature to have any weight as evidence,—it may be shown to corroborate the report in the Memorial and how far it disagreed with it. By this writer's own statements it appears that the Secretaries procured the calling up of the missionary "to make a statement which would modify the rumor." And then he says, in the end of the same paragraph, "We venture to bear witness that there was no call of the kind." Now all the difference there is between his statement and ours lies exactly in the difference between "qualify," which we used, and "modify," which is the term he has chosen to employ. Notwithstanding his ventured witness to the contrary, our report in its full spirit and meaning, is established by his own admission.

He next affirms "the utter discomfiture of the Secretaries," which is a strange language of reprehension or reproach to our report where contains.

He admits over and over again that there was "a flurry."

He regrets it; so did we. Again he says that "the acting board, one after another rose and proceeded to disprove the aspersion." If this be not to "beset the missionary," who made the statement which this writer calls an aspersion, I know not what can be. The "special pleading" which our report noticed in this connection, consisted in replying, not to the general charge of want of due attention by the foreign Secretary to communications for the board; but instead of this, answering only to one of the specifications,—a way in which it was supposed and suggested that this might have occurred, viz: by withholding those letters from the board. I heard this called special pleading at the time, and if not greatly deceived, one of the Secretaries, there admitted as much in private conversation. That it was just this and no more, I shall at any time be prepared to show, when the Secretaries demand it; and will not now waste words about it with any anonymous assailant.

He admits that the Secretaries repeatedly demanded an investigation, which the convention has often denied. I protest against the construction he puts on the words of our report in regard to a suggestion, of the correctness of which it is expressly said "We will not undertake to determine."

This disclaimer, on our part, by his own "peculiar ideas of justice," "is saying so do distinctly undertake to assert." I shall never carry on any controversy with a writer of such "unscrupulous misrepresentation." I beg, however, that he will sustain if he can, by some evidence better than his flippant say so, the affirmation contained in the following sentence:—"The proposition to raise a committee, was voted down for the reason, openly and frequently expressed, that the testimony of the acting board had settled the question, and the affair should not be so far dignified by the action of the Convention." I ask for definite information, who were the members of that convention that openly and frequently uttered this expression?

He further asks, "If this be not the fact, why did the convention proceed to re-elect their foreign Secretary?" Truly that his demand for such a committee was made the following morning, after he had been elected by a vote of less than four-ninths of the members of that body; and this may have been, for ought I know, the impelling motive to his demand. At any rate, the election was not in his judgment, the conclusive evidence which this writer would make it, that "the testimony of the acting board had settled the question."

I have thus gone over, one by one, all his allegations against me. The delusive epithets with which the whole piece is bristling so thickly, such as "unscrupulous misrepresentation," "madness," "unaccountable perversion," "meanness," "wantonly flying poisoned arrows at brethren,"—"making a wanton attack that may cost the missionary treasury thousands of dollars," &c., &c. I will leave untouched to cleave—just where they belong. Nor till a very different spirit is evinced by this writer, will any thing he may require further notice from

Yours, very respectfully,

THE ASSAILED EDITOR OF THE MEMORIAL.

P. S. I have not thought it my business again to defend the beloved missionary in question (which was the only purpose of the report which has kindled this ire against me) from the fresh charges of falsehood, unauthorized assumption, and much more of this kind, which is fully implied by this writer. That noble man, after all that he has endured for the cause of truth and righteousness in this and in heaven lands is soon expected, I believe to fulfil an appointment made by the express desire of the State Convention of Connecticut, among their churches:—an appointment earnestly and unanimously solicited by them, since his foot note in the memorial was published, which is now so fully denied. And I am very sure that the brethren and churches generally, in my native State, will not love him the less, nor gather around him with diminished cordiality, because like Paul, he is called to endure with all his other trials these "perils among false brethren."

Missionaries falling in the Field.

Intelligence was received at the missionary rooms by the last steamer, that the Rev. GROVER S. CONSTOCK, missionary of the American Baptist Board at Ramree, Arracan, died of Asiatic cholera, at Akyab on the 25th of April last. It is but a few months since intelligence of the death of Mrs. Constock reached this country.

Intelligence has also reached the missionary house of the death of the Rev. Mr. CAMPBELL, a missionary of the Am. Board, in South Africa. He was known as the author of a "Map of the Moral World." An inference is drawn from the frequent deaths of missionaries in Africa, that the work should be attempted by Africans themselves. They can endure the heat of the tropical regions of Africa better, no doubt, than white men, and we should think the suggestion a good one. Intelligent and competent black men can be found who would be willing to engage in the work of civilizing and Christianizing benighted Africa.

The Wesleyan Missionary announces the death of the Rev. Wm. Cross, and the Rev. David Cargill, missionaries at the Friendly Islands, and the Rev. A. H. Steele, of Montserrat. Also the death of the Rev. Samuel Symons, at Macarthy's Island, Gambia. To this list they add the names of the wives of two missionaries: Mrs. Cryer, in India, and Mrs. Badger, at Sierra Leone.

The London Missionary announces the death of Mrs. Clarkson, wife of the Rev. W. Clarkson, missionary in India. She was attacked with cholera on the 7th of February, died on the 8th, and was buried on the 9th.

REV. W. T. BRANTLEY.—The Baptist Record says:—"We are pained to learn from a private source, that the Rev. W. T. Brantley of Charleston, S. C. formerly the pastor of the First Baptist church in this city, (Philadelphia) lies dangerously ill at this time from an attack of paralysis."

The American Sunday School Union.

This Society differs from many benevolent institutions of the present day, inasmuch as it is not sectarian. Presbyterians, Congregationalists, Baptists, Episcopalians, Methodists, Dutch Reformed, and all other evangelical denominations, here present a union of effort to disseminate religious principles amongst the destitute portions of our country. Our attention has been turned to this subject by reading the Twentieth Annual Report of the Society; from which we are happy to find that its prospects were never more flattering. A larger number of religious and instructive books have been put in circulation the last year than were the year previous, and the receipts into the Society have materially increased. The average circulation of religious, (not sectarian) books for the last five years, expressed in pecuniary value, has been \$16,676. These books have, most of them, gone into destitute neighborhoods, where there was but little or no religious instruction before, and where they will produce a powerful influence in forming the religious characters of the children into whose hands they may happen to fall.

The great object of the Sunday School Union is, to endeavor "to plant a Sunday School wherever there is a population." This is what no other Society that we are acquainted with, has attempted. The New England Sabbath School Union, and the Baptist Publication and Sunday School Society, answer the end for which they were formed, by the publication of books suitable for Sunday schools, and other religious reading; but the American Sunday School Union goes further, and establishes Sunday Schools, besides supplying them with books. We have heard it estimated that not less than three hundred thousand children and youth have been brought under the influence of Sunday school instruction through the instrumentalities of this society. Libraries have been furnished the schools at half price, and in many instances gratuitously. Aside from preaching, we know of no single effort in the cause of evangelical religion so well adapted to promote the success of the gospel, and to establish the character of the rising generation, as Sunday school instruction. "The Sunday School Union," says the Rev. Mr. Everts, is eminently promoting the stability of the American Church."

The tremendous influx of foreigners into our country, bringing with them, as most of them do, principles both religious and political, totally at war with our own institutions, is a reason sufficient in itself why the most active and efficient measures should be employed to inculcate correct sentiments in the minds of our children and youth,

and thus do what we can towards raising up a generation of men to whom we can with confidence bequeath our sacred institutions, and who will in turn, transmit them to the posterity. Upwards of a hundred thousand foreigners arrive in this country annually, and this number is annually increasing. Such a circumstance was never known in the history of any nation before, and it is vast and rapidly increasing population is to produce on our country. They are far from remaining idle in a religious point of view; on the contrary, we believe they are more active in disseminating their principles than we are. Catholics and churches are rising in every part of the country, and unless protestants exert themselves in proportion to the activity of the Catholics, our principles must, in the end, be destroyed by the more energetic, systematic and successful operations of our Catholic neighbors. As a powerful means of imparting correct principles, and exerting a healthy influence on the rising generation, the American Sunday School Union deserves the aid, both of the contributions and prayers of every true friend of freedom and evangelical piety.

The Christian Watchman and Slavery.

Some three weeks since our friend Crowell of the Watchman came out, in an editorial of a column or more, of very decided anti-slavery remarks in reply to a letter written by the Rev. Richard Fuller of South Carolina, which had recently appeared in a Charleston paper, and in which Mr. Fuller maintained that slavery is not a moral evil. The remarks in the Watchman were dictated in a kind spirit, while at the same time they struck a death blow at slavery. A copy of the Watchman containing the article in question was sent to a certain person in South Carolina; but like Gilpin when he went to Ware, it did not stop.

Will it go safe back again.

The editor notices the receipt of his stray Watchman in the following laconic terms:

A copy of the Watchman containing Mr. Fuller's letter on slavery and our remarks have been returned to the office, with some very wicked epithets written on the margin, directed to ourselves, closing by an offer that if we will only come South, the writer will pay our fare. We are much obliged to the writer, and if he will send on the money we will certainly come; for we have long wished to take a tour south. For his language towards us, we demand "that satisfaction which is proper among gentlemen."—This is our card.

Home Missions.

Receipts of the Am. Bap. Home Mission Society, from July 1st, to August 1st 1844.

CONNECTICUT.—Collections by Rev. John Peck, Suffield. Second Bap. church, 20 75. S. school of same church, 4 25. Miss Louisa Pease, 75 cts. Conn. L. I. H. M. Soc. 22. First Bap. church, 13 61. *American*—Mrs. Eunice Johnson, 50 cts. *Williamite*—Jeanette Hosmer, 1—Friends, 1 25. *New Haven*—Ct. Miss. Convention by W. Griswold, Treas. 434 05. *Norwich*—Alanson Lewis, 2, and Central Bap. church, 85, to make Rev. Minor G. Clark, Dea. Dewey Bramley, and Dea. Elisha W. Beck with L. M. S. *Noank*—Bap. church, 16. Gilbert Clark, L. I. *Stonington*—Union A. S. N. to make Rev. Charles C. Lewis, *West Troy*, Nov. L. M. S. 38 20. *County Miss. Soc.* by Rev. M. G. C. 15. *Am. L. I.* Daniel Latham, to make his wife, Mrs. Delia Ann Latham, L. D. 100. Second Bap. church, 27 20. Dr. Isaac Thompson, 5. 930 73

R. W. MARTIN, Treas.

CLASSICAL ANTIQUITIES, or a Compendium of Roman and Grecian Antiquities; with a sketch of Ancient Mythology. By Joseph Salkeld. A. V. Blake, New York, 1844.

This little work is divided into two parts; the first containing an account of the political institutions, religion, military and naval affairs, arts, sciences, manners, customs, &c., pertaining to the Romans; and the second relating to the Grecians. There are two qualities in this book which are, in themselves, a sufficient guarantee to insure for it a popular vogue. The vast amount of facts which it contains, and the small compass in which they are comprised, is very useful as a reference book for all who take the least interest in ancient history. For sale by John Paine.

GEMS OF WISDOM. New York: A. V. Blake, 1844.

A little neat looking, gilt-edged book, with this title before us, the contents of which we find do not belie the title; for it is well filled with choice sentences from distinguished authors, on religion, morals and literature, which comport well with its golden exterior. For sale by John Paine.

MY SON'S BOOK; or Young Man's Guide to Honor and Happiness. N. Y.: A. V. Blake, 1844.

There is a complete fund of good advice and useful information in this little volume, for which the author deserves the thanks of every parent who wishes to see his children travelling in the path to honor and happiness. No better book, the Bible excepted, could be placed in the hands of a young man on leaving home. For sale by John Paine.

General Intelligence.

Death of Hon. Henry A. Muhlenberg.

Correspondence of the New York Tribune.

PHILADELPHIA, Aug. 11, 1844.

I have the painful duty of announcing that Hon. HENRY A. MUHLENBERG, the Democratic candidate for Governor of this State, was seized with apoplexy last evening about 8 o'clock, immediately after entering his chamber, and expired previous to the departure of the cars for Philadelphia this morning.

LOSS OF THE STEAMER MARIETTA.—We regret to learn the loss of the steamer Marietta. On the 24th ult., a few miles below Pine Bluff, on the Arkansas, one of the flues collapsed, killing a child instantly, and badly scalding several persons on board. The boat, which was on her way to Van Buren, drifted down stream a short distance, struck a snag, and immediately sank. She was loaded principally with dry goods, six of which will be either lost or badly damaged.—N. O. Pic.

SHOCKING RAILROAD ACCIDENT.—A boy about 13 years of age, named David Graham, was run over this morning on the Baltimore Railroad, between Broad street and Shippen lane, and was so much injured that no hopes are entertained of his recovery. He had climbed upon the front of the car, when the conductor seeing him, beckoned to him to get down. He went to jump off and fell between the car and the one next to it. The wheels of the latter car passed over his left thigh near the hip, mangle it in a shocking manner. The boy was conveyed to the Pennsylvania Hospital, where amputation was pronounced necessary.—Philad. Gazette.

FROM VERAZ CRUZ.—Per Bark *Eugenia*.—By a vessel from Campeche, arrived at Vera Cruz on 11th July, was received that the Senate of the U. S. had declined Mr. Tyler's attempt to annex Texas to the Union, which was a universal satisfaction. The paper was between Mr. Green and the Minister of Foreign Affairs had not come to a conclusion, the former having failed to establish his views. All the Foreign Ministers had solicited the Government's decision towards their countrymen taken in the late application to Tobias, headed by Sentman. The President, in reply, had expressed his determination to treat Texas as a province, if on trial they were found guilty. An army of 15,000 men was preparing to leave for Texas, and are expected to reach Matamoros in November next. The Congress had not fixed upon a plan to raise the first million dollars granted for this expedition, but there was little doubt of their doing so very shortly.

ST. AUGUSTINE CHURCH.—It is stated in one of the Philadelphia papers, that at the time this church, which was burned by the rioters in May last, was built, General Washington subscribed \$50 towards its erection.

WESTERN EARTHQUAKE.—The 26th inst., published at Independence, Mo., contains a considerable sketch of an earthquake on yesterday. It commenced at the latest several seconds.

HOW LARGE IS TEXAS?—It contains as full as large as all the following States.

	Square Miles.
Louisiana,	48,000
Mississippi,	48,000
Alabama,	50,000
Georgia,	62,000
South Carolina,	33,000
Virginia,	70,000
Total,	311,000

GONE BACK TO MORMONISM.—The former editor of the Nauvoo Express originated the late excitement against the death of Joe Smith, declares that he is a prophet, and that the Mormonism, which he is prevented from following.

M. Hale, head of the private mail and other cities, was this afternoon, York boat, at a suit of the United States of the Post Office laws. One of his rest; and, within the last few days, carriers and runners of the concern.—Phil. Ledger.

The body of James Ely, a boy of 11 in the river at Williamsburgh, on Wednesday in Rivington st. N. Y.—Trib.

INDIAN LITERATURE.—A work is in the press, and almost ready for issue, which will excite a general interest in "Oneco, or the Red Race of the Indian traditions, superstitions, poetry, &c." That it is to be a work of great knowledge, and hands every body who is an author.

What a terrible picture of destruction is the subjoined paragraph. It is hardly realized the idea that so desolate a place, but it is so, nevertheless, given to alleviate the wide-spread suffering.

SCENES ON THE MISSISSIPPI.—In 500 miles through a region fertile in resources, and in the midst of a desolation on either hand. The waters, sunk, fallen and dilapidated—dead fields gathered in herds upon partly dry, perhaps knee deep in water, and miserably—herds of deer, merrily of the marksmen—bears of here, as in one instance we looked and fair, carried by her husband, the yards to a shoal place, where he and his family were, and a few others, until some chance opportunity should.—Concordia Intelligencer.

CONDUCT OF WHITE FOLKS IN THE A white man named John Lewis, was traveling on the military road, as was overtaken near Col. Knox's camp, a man named Shaw, who "lightened Lewis's family"—seven women at the breast—upon the road, of his suffering family rendered desperate by borrowed a pistol, returned a shot but he had no sooner installed himself than Shaw rendered with several "discharging" several rounds" com Lewis to surrender his car. He in the nation in an almost starving, the liberality of the Choctaws for as to his white friends to "come and see us Intelligencer.

DEADLY ACCIDENT.—We have come through this forenoon from train was leaving Dover, a little gap across the track, was caught by, passed over her and severed one of her arms, and otherwise dreadfully mangled, when the train left, but no hopes of recovery.—Lowell Courier.

RAIL ROAD ACCIDENT.—On Tuesday 10 o'clock, two freight trains the Richmond and Petersburg, from Petersburg, causing the death of named Belmore, who was a train engineer.

The engineers knew that it was meet, and were moving very slowly a sharp curve at the place where the train from seeing each other, and the engines and cars sustained very much injury.

Poetry.

Sabbath Evening.

Is there a time when moments flow,
More peacefully than all beside?
It is of all the times below,
A Sabbath eve in summer tide.
O then the setting sun smiles fair,
And all below, and all above,
The different forms of nature wear
One universal garb of love.
And then the peace that Jesus beams,
The life of grace, and death of sin,
With nature's placid woods and streams,
Is peace without, and peace within.
Delightful scene! a world at rest,
A God all love, nor grief nor fear;
A heavenly hope, a peaceful breast,
As smile unsullied by a tear.
If heaven be ever felt below,
A scene so heavenly sure as this
May cause a heart on earth to know
Some foretaste of celestial bliss.
Delightful hour! how soon will night
Spread her dark mantle o'er thy reign;
And morrow's quick returning light
Must call us to the world again.
Yet will there dawn at last a day,
A sun that never sets shall rise;
Night will not veil his ceaseless ray,
The heavenly Sabbath never dies!

An Evening Hymn.

See the shadows thickly stealing
O'er the sunny brow of day!
Hark! the bell's deep solemn pealing
In the air has died away!
Come, ere sleep
Unnerve our vigor,
Let us for protection pray!

From the robber, from the madness
Of the all-devouring fire,
From a troubled spirit's sadness,
From the plague's unquenching ire,
Save us Lord!
Good Lord deliver!
Thou whose mercies never tire!

Jesus! Saviour! lowly bending
At the footstool of thy might,
Let thy love, our darkness rending,
Robe us in thy garb of light!
Guide us here,
And then for ever
Place us on thy glory's height!

[Ch. of Eng. Mag.]

Hebrew Melody.

BY MISS J. G. BROOKS.

From the hall of our fathers in anguish we fled,
Nor again will its marble re-echo our tread,
For the breath of the Siroc has blasted our name,
And the frown of Jehovah has crushed us in shame.
His robe was the whirlwind, his voice was the thunder,
And earth at his footstep, was riven asunder;
The mantle of midnight had shrouded the sky,
But we know where He stood by the flash of His eye.
O Judah! how long must thy weary ones weep,
Far, far from the land where their forefathers sleep?
How long ere the glory that brightened the mountain
Will welcome the exile to Siloa's fountain?

Things and Thoughts at the West.

Correspondence of the Tribune.

CHICAGO, JULY, 1844.

JOE SMITH is dead. Society sustains no loss; and were his murderers hung up by the neck, I should say that bad materials had been put to good use—and this without expressing any partiality for one side or the other. You will hear different opinions of this man; with some, he is as they term it, a "smart fellow," or he could not have built such an empire. With others, he is a low, vulgar impostor, with just fact and cunning enough to demonstrate the difference between that and talent. I have no doubt the latter opinion is nearer correct. A man of first, second, or even third rate abilities could hardly have done that work of Joe. It requires talents of precisely his order. You have but to look at the materials with which he wrought, and a very few farther considerations explain the whole. The religious sentiment is natural to man; but it is not every man that receives such a religious education as that, when grown, he has any very rational or even distinct religious ideas. The love of the marvelous is inherent also, and in such cases receives none of the chastenings of culture. Such men are naturally the prey of religious imposture, as a perch is of a heron. These are the mass of Joe's men. There are among them others, of better education, and a higher cast of intellect. These are leaders—men of unbalanced minds—men who wear their tattered garb of moral principle loosely—men who have been unsuccessful in business. Where better could such make headway, or at any rate get a living, and find plenty of range for overgrown sensualism, than in a city of twenty thousand people, breathing the atmosphere of a broad delusion, and ready for any thing in the shape of innovation? Your imagination can fill the picture; and if it runs pretty free you will not make it too vivid.

But what will the Mormons do? Break up? I think not—at least at present. They will cohere while the pressure of active opposition is on them. They will choose a leader if they can, but will not invest him with much of a prophetic character; that was a far too inconvenient prerogative of Joe's in the eyes of some of them. When chosen, they will obey him till thinking rebellions drive them asunder.

Joe's place had been no sinecure for a long time, as free a range as he had. Threatening dissensions, revolts, and fears of assassination even, to which he knew his brutal overbearing conduct and the lawlessness of his appetites had exposed him, kept him in perpetual alarm. If the clan could have been let absolutely alone for one year more, I believe the evil would have worked its cure. As it is, another deed of blood is added to a fearful cluster in which we read our dishonor. It is by no means certain that the matter will stop where it is. The "Saints" are cowardly but vindictive, and private opportunities for revenge will not be wanting.

For the Christian Secretary.

Grammatical Distinctions.

As Lower Grammar treats of words taken singly, so Higher Grammar treats of words taken in connection. The latter is divided into Syntax, or the doctrine concerning propositions, and Ver-sification, or the doctrine concerning verse.

Syntax, or the doctrine concerning propositions, includes the Logical Relations of propositions, and the Euphonic Relations of the same.

The Logical Relations of propositions include the Doctrine concerning Single Propositions, and the Doctrine concerning Propositions in Connection.

The Doctrine concerning Single Propositions treats of the Combining of words into a Proposition, and of the forms of Propositions.

The Doctrine of the Combining of Words into a Proposition, treats of the Constituent parts of a Proposition, their Concord or agreement, their Relation or government, and their Collocation.

I. Of the Constituent Parts of a Proposition.

A proposition is a word, or an assemblage of words, which expresses a judgment or decision of the human mind, whether real or merely an object of mental conception. It is the unit or element of which language or continuous discourse consists. According to logicians a proposition is a judgment expressed in words.

An imperfect proposition may be expressed by a verb alone, as in case of some impersonal verbs. Thus *tonat*, it thunders; *pluit*, it rains. These forms express the simple intuition. The mere event is affirmed without any reference to the agency by which it is effected. The pronoun *it* in English is merely the grammatical subject. No logical subject is thereby expressed or implied.

The principal or leading part of a perfect proposition, at least in the order of nature, is the subject, or that of which something is predicated. It is either something real or something conceived as such.

Another necessary part of a proposition is the predicate, or that which is assigned to the subject.

That part of the predicate which gives to it its connective force, is sometimes considered by itself and called the copula.

Another part or element of a proposition is the complement, or the person addressed.

Less important parts of a proposition are the various modifications of the important parts.

II. Of the Concord or Agreement of the Parts of a Proposition.

Concord or agreement is the correspondence of one word with another in gender, number, case, or person.

The grammatical concords were formerly regarded as of sufficient importance to merit a distinct consideration by themselves. But in some of our latest grammars the rules of concord have been so intermingled with the rules of government as to occasion not a little confusion. A philosophic explanation of the several concords may not be without its use.

1. Concord of a Verb with its Nominative.

As the verb does not in its own nature involve number, gender or person, but has admitted into itself inflections for them on account of its relation to the nominative or subject, it must, in order to express much relation, agree with its nominative in all these respects; as, *mulier amata est*, the woman is loved.

2. Concord of an Adjective with a Substantive.

As the adjective is inflected by number, gender, and case, in order to show its relation to the substantive which it modifies, it must agree with such substantive in these respects; as, *bona mulier*, a good woman.

3. Concord of a Substantive with a Substantive.

Two substantives, expressing independent existences, but standing in the like relation, are put in the same case; and if the annexed substantive is varied by gender, also in the same gender; as, *philosophia magistra vitæ*, philosophy the mistress of life.

4. Concord of a Pronoun with its Antecedent.

A pronoun, whether relative or other pronoun, if it be varied by gender, number or person, agrees with the noun to which it refers in these particulars, but its case depends on the construction of the clause to which the pronoun belongs; as, *puer qui legit*, the boy who reads.

General remarks on the Four Concords.

1. A collective noun or pronoun, or noun of multitude, as being virtually a plural, may be construed as such; as, *pars epulis onerant mensas*, part load the tables with dainties.

2. Two or more substantives singular, connected by a copulative conjunction, or by the preposition *cum*, forming virtually a plural, may be construed as such; as, *grammatica quondam ac musica junctæ purant*, grammar and music were formerly joined.

3. Where different genders are concerned, the masculine takes the lead of feminine or neuter; as, *pater mihi et mater mortui sunt*, my father and mother are dead; *tempus vitæ magister est*, time is the master of life.

4. The neuter gender, as being most comprehensive, is employed in adjectives,

(1.) when used in the most general sense; as, *labor vincit omnia*, labor overcomes all things.

(2.) when referring to an indeclinable word, or to a clause; as, *racare culpa est suave*, to be free from blame is pleasant.

(3.) when referring to a noun, but without regard to its gender; as, *trist lupus stabulisti*, the wolf is a destructive thing to the stalls.

(4.) when referring to things without life, but of different genders or numbers; as, *labor voluptasque dissimilia natura*, labor and pleasure are naturally unlike.

5. Substantives of the neuter gender, when they denote persons, sometimes have adjectives agreeing with them in the masculine by a construction *ad sensum*; as, *capita conjugioris caesi sunt*, the heads of the conspiracy were slain.

6. When a compound subject is made up of nominatives of different persons, the verb agrees with the first person rather than the second, and with the second rather than the third; as *si tu et Tullia veletis*, *ego et Cicero valemus*, if you and Tullia are well, I and Cicero are well; *hæc ne ego neque tu fecimus*, neither I nor you have done these things.

7. The following are cases of attraction,

(1.) where the verb agrees with the predicate instead of the subject in numbers; as, *amanitum iræ amoris integratio est*, the anger of lovers is a renewal of love.

(2.) where the verb agrees with the noun in apposition instead of the first noun; as, *Volsinii, oppidum Tuscorum, concrematurum est*, Volsinii, a town of the Tuscans, was consumed by fire. Here is also a construction *ad sensum*.

(3.) where the relative pronoun agrees with a following noun instead of its antecedent; as *Thebæ, quod est caput*, Thebes, which is the capital.

"Ah, Massa, you no understand it."

A few years since, there lived in one of our large cities a poor colored woman, named Betty, who had been confined by sickness for nearly twenty years. By the few friends that knew her, she was familiarly called poor Betty. Betty had been comfortable days. She had been kind and good at service. Eighty years shed their blight upon her robust limbs, before they yielded to the hardship of toil. She had acquired a hale constitution by sporting for twenty years upon her native hills, upon the burning sands of Africa, before the slave-ship stole its guilty, accursed way over the waters, laden with chains and manacles to bind her limbs, and to mar her sable beauty, to agonize her soul, and to subject her to the horrors of the middle passage. Betty had long been blind, and was said to be 105 years old.

An aged daughter, whom God in mercy to this bruised reed in a strange land, had kindly permitted to be the companion, both of her bondage and her freedom, arranged and administered the few comforts with which former industry and present charity furnished their decayed cottage. Betty was indeed a relic of former days, and was noted both for her good sense, and her discreet, warm-hearted piety.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his bounty gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Betty. His voice and even his step had become familiar to her, and always lighted up a smile upon her dark, wrinkled face. He would often say some pleasant thing to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stooped and entered the cottage door, he said "Ah, Betty, you are alive yet." "Yes, thank God," said Betty. "Betty," said he, "why do you suppose God keeps you so long in this world, poor and sick, and blind, when you might go to heaven and enjoy so much?"

While Mr. B.'s tone and manner were half sportive, he yet uttered a serious thought which had more than once come over his mind. Now comes the sermon.

Betty assumed her most serious and animated tone, and replied, "Ah, Massa, you no understand it. Dare be two great things to do for de church: one be to pray for it, *to be to act for it*. Now, Massa, God keep me alive to pray for de church, and he keeps you alive to act for it. Your great gifts no do much good, Massa, without poor Betty's prayers."

For a few moments Mr. B. and his friends stood silent, thrilled, astonished. They felt the knowledge, the dignity, the moral sublimity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B., in the most serious and subdued tones, "your prayers are of more importance to the church than my alms." This short sermon preached by poor Betty, was never forgotten by Mr. B. or his friend. It made them more humble, more prayerful, more submissive in afflictions.—*Parent's Magazine*.

The Deep Sleep.

"The mass of the people of this city and its vicinity, are sleeping a deep sleep, and waiting for the hour when the Spirit from on high will blow over the dead bones."

The above sentence is quoted from the Annual Report of the Evangelical Missionary Society of Basel. It is descriptive of the moral condition of the people of the city of Margalora and its vicinity, on the western coast of Hindostan. Who can contemplate such a people, in such a condition, without the deepest pain?

The creatures of God, made to know, love and enjoy him, and yet ignorant of him, though in that richest, loveliest portion of this lower creation, full of the tokens of his power and goodness, yet in a deep sleep. Men, our brethren, hastening to the retributions of an eternal world, and yet in a deep sleep.

But what is true, dear readers, of that people, is equally so of some six hundred millions. It is the awful influence of sin. The foolish heart is darkened, the powers of the soul are palsied, madness fills the heart. The heathen world is in a deep sleep. O, what voice shall cry, Awake thou that sleepest, and Christ shall give thee light? When will the Spirit from on high blow over these dead bones?—*Macedonian*.

The following short and impressive article, translated from the French of Madame Guizot, by Rev. R. Baird, affords a seasonable suggestion to the young to improve their day of Grace. We are happy to present it to our youthful readers.

A Dream.

During the night of the first of January, 1797, a man of about sixty years of age might have been seen leaning on a window, in a small village in France. His weary eyes were lifted towards heaven, where the stars were peacefully shining—as if to implore the mercy of God; then turning them to earth again, he seemed to feel that it was in vain to seek pity—for he could not see any one so void of joy and comfort as himself—and he felt that the tomb was not far distant. Already he had descended sixty steps of the ladder which was to lead him into eternity, and since his youth he had only been carrying along with him crimes and remorse. His health was destroyed, his soul debased and cast down, his heart torn by remorse, and his old age was embittered by vexation and grief. The days of his youth appeared before him, and reminded him of that solemn day when his venerable fa-

ther placed him at the entrance of those two roads, one of which leads to a peaceful and happy country, covered with fertile pastures and harvests, on which a bright sun shines continually, filled with most harmonious murmurs, and watered by clear springs;—while the other leads to an abode of darkness, to a den inhabited only by serpents, and filled with every thing loathsome.

But alas! the serpent clung to his breast, the poison polluted his lips, and he now could tell where he was, for he had chosen the latter path. Again he lifted up his hollow eyes to heaven with an unspeakable anxiety, and exclaimed—"O youth, return! O my father, place me again at the entrance of life, that I may choose the other way, which leads to happiness and joy!"

But neither youth nor his father returned, for they had both gone forever. He saw a light rise above the level of the marshes and again disappear; and then he said to himself—"Thus was I in my days of folly!" Then he saw a meteor dart across the heavenly vault, waver for a moment, and then vanish. "Ah! thus am I now," exclaimed he again: and the sharp, bitter stings of repentance struck deeper than ever into his criminal heart.

Then he remembered all the men of his own age;—those whom he once knew and knew no more—who now, scattered over all parts of the earth, were sowing the seeds of truth and virtue, and were now spending the New Year's eve in the midst of their happy families. The sound of the village bell, which celebrates the new step of Time, sounded from the church in a tone of praise and thanksgiving. It reminded him of his beloved parents—of the petitions they used to offer up to heaven in his behalf on that solemn day—of the counsels and reproofs, which in this awful moment he would willingly have received, to hear again the familiar sound of their voices—Prayers and wishes which had never been realized; counsels by which he had never profited. Overburdened with grief and shame, he could no longer turn his eyes to that heaven where his father was; but filling with tears, they fell on the snow which covered the ground: he sighed, and seeing nothing to console him, he could not refrain from again exclaiming: "Oh! happy youth, beloved father, I mourn your loss: return, O return to me!"

And his youth and his father did return—for all was but a dream that had disturbed him, on the first night of the new year; he was still young, and his father was still living;—the faults he had committed were alone a reality. He returned heartfelt thanks to God that his youth was not indeed past, and that he might be able to leave the path of vice, to regain the path of virtue, which would lead him to the land of happiness, covered with abundant harvests.

Return with him, O my young readers; regain the path of virtue and happiness, if, like him, you have wandered away from it. This terrible dream will, hereafter, be your judgment. Some day, like him, you may be worn down with sorrows and perhaps crimes; and then in vain will you cry out, "Happy, innocent youth, Oh return to me, that I may choose the path which I have forsaken!"

Your happy youth will never return.

The Closet.

It was our blessed Jesus who said, "Thou, when thou prayest, enter into thy closet," and no one can be his friend who does not follow his direction. No moments pass more sweetly than those spent with God in the closet. We are certain on such occasions that we are influenced by a desire to be seen of men, since we are alone with our Father that seeth in secret. It is there that we taste the heavenly manna and drink the waters of salvation. We there form a more intimate acquaintance with, and a stronger attachment to God, and there we grow in grace more rapidly than when engaged in study. The best and the most useful men who have ever lived, have spent much time before God on their knees in secret. Whitfield, Wesley, Payson, and Randall, were preeminently closet Christians; and to this they owed their abundant success. O, may we give ourselves to prayer incessantly.—*Morning Star*.

Ministerial Changes

In our last Ecclesiastical Recorder, two weeks since, we announced the acceptance, by Rev. John Blower, late of Wednesbury, Staffordshire, England, of the McDougal streets Baptist Church, New York City. We now inform our readers that this same Rev. John Blower has resigned his charge, and returned, with his family in the ship *Roscius*, to England:

The source of our information, the Rev. Dr. Belcher, in alluding to this sudden and perhaps unaccountable event, makes the following brief but happy comment:

"Can it really be true, that these changes are brought about by infinite wisdom, and that this trifling with the pastorate of Christ's church is the guidance of God in answer to prayer?"

And then he wisely adds:

"Do either ministers or churches treat this subject with the solemnity it demands? I fear not." There are many others of like mind with Dr. B., who have serious fears that this subject is not treated with much solemnity. And while we would desire not to cast reflections upon what may seem to be a hasty move on the part of the Rev. Mr. Blower, not knowing the peculiar circumstances connected with his sudden return to his native country, we do most solemnly believe, that the oft repeated ministerial mutations from one church to another, and very often either from a roving disposition or from some trivial cause of offence, deserve a faithful rebuke.—*Baptist Recorder*.

The Bible says so.

We cannot begin too soon to communicate principles to the young, which shall govern their minds for life. Lasting impressions are made on them at a much earlier age than many persons suppose. It is remarkable, that the most important and sublime truths are, at the same time, the simplest. For instance, a very young child may be taught that there is a God; that we are made to do his will; that we are all sinners; that there is to be a judgment, that Christ died for sinners; and that those who love God shall be forever happy in heaven.

Children should early be taught that the Bible is the great authority; and that when it speaks

on any point, the question is settled for ever.—They should be taught to go directly to the Scriptures, to find what is good and what is bad, what is true and what is false. Thus with the blessing of God, they will acquire the habit of constantly giving up their own notions and inclinations, when they find a plain declaration of Scripture. I therefore think it a good sign, to hear a child often use the expression, *the Bible says so*.

Children's Corner.

For the Christian Secretary.

Home.

"Home thy joys are passing lovely
Joys no stranger heart can tell."

The joys of home are never met with, go where we may. We may roam 'neath Italy's sunny sky, or wander by the side of the Euphrates; we may tread upon splendid carpets in Persian palaces, and live in all the grandeur of an eastern prince, but still one's heart would yearn for his cottage-home—he would wish for his father's guidance, for his mother's care, for his brother's love, and for a sister's caresses. And he would wish for his friends with whom he had associated in his childhood; he would think with bitter regret on the joys of home, and sigh that he had ever left them; he would think of the spells of home that had been woven around him, and which he had vainly tried to break. Memory would recall all his boyhood diversions. He would think of the volume of God, that had been so many times read to him, and of the prayers that had been uttered in his behalf, and which he had hoped had not been in vain. And though far from his native land he feels he has a home in heaven; and should sickness overtake him, with no kind mother's hand to smooth the pillow, or sister to see that all his wants were supplied, he would feel meekly resigned, as he knew it was his Heavenly Father's will. And if called to die, the pangs of approaching dissolution would be to him nothing, though his thoughts would dwell a moment upon the cold and heartless train of mourners that would follow his remains to the grave, and he would feel a momentary wish to be buried in his native land; but these would soon pass away, and he would care not where he was buried, for his thoughts would be occupied by contemplating the glories of his future residence. Thus Christians can leave this world without one feeling of regret, but with feelings of joy almost angelic—they think how soon they shall be with sorrels, and those that sing glory to the Lamb that was slain that we might live.

SARAH.

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Where Shall I Spend Eternity?

A lady had written on a card and placed it in an hour-glass, in her garden house, the verse from one of the poems of John Keats, "Where the flowers were in their bloom."

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following on the back of the same card:

"To think when heaven and earth
And times and seasons o'er;
When all that can die, shall be
That I must die no more!
Oh! where will then my portion
Where shall I spend eternity?"

To such enquiries a correspondent says:

Anxious thinker would you know
Of eternity come?
Search the scriptures, they will tell
Two conditions, weal or woe,
When your earthly course is o'er.